

MAY.

THE

# MANIFESTO.

PUBLISHED BY THE UNITED SOCIETIES.

VOL. XX.

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul."—Matt. XVI., 26.

CANTERBURY, N. H.

1890.

## THE MANIFESTO.

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# The Manifesto.

VOL. XX.

MAY, 1890.

No. 5.

## HISTORY OF THE CHURCH OF

MT. LEBANON, N. Y.

No. 11.

### TANNING.

In the first year of the Community a small building was used for grinding bark, and for the finishing of leather. Several vats were made near the building, and the business of making leather made good progress. The grinding of the bark was done by horse power, and the machine was a circular stone. For twenty years these rude accommodations were used with but very little improvement. After the introduction of a cast iron bark mill, which was driven by water power, the business was greatly facilitated.

In 1807 more additions were made to the buildings, and machines added for rolling the leather. In 1813 a machine was added for splitting leather. The business had so much increased by the year 1834 that still larger buildings were needed and more ample provisions made to meet the growing demand. By this change the vats were placed in the basement of the building and numbered not less than thirty-two. Every thing

on the premises was made to correspond with the amount of business, as well as with the quality of the work demanded. The hides at this date were softened in a common fulling mill, but in 1840 a wheel or cylinder was used and considered a great improvement. As the sales increased, the old process of tanning leather in cold vats was by far too slow to suit the sellers and buyers of this fast age, and a steam boiler was introduced in 1850 for heating the vats and leaches, in order to force the hides more expeditiously through the process of making leather. This branch of business has been continued almost uninterruptedly, since the forming of the Community and has been quite remunerative.

### THE MAKING OF HATS.

Experienced hatters were among those who accepted the faith of the Believers, and the manufacture of fur and wool hats began with the beginning of the Community. These were made not only for New Lebanon, but for the Believers in other States and for persons not of the Society. After a few years the business was all given in the charge of the Society at Hancock, and for twenty years no hats

were made in New Lebanon. This branch of industry has never been attended with that success which one might wish, and diminished gradually from year to year till it entirely closed.

#### THE MAKING OF PAILS AND TUBS.

By the introduction of a small amount of machinery, the Believers engaged in the manufacture of pails and tubs for their own use and a limited number for the market. But little improvement was made in the machinery for several years, but much good and substantial work was done, which found a ready sale. From the scarcity of lumber, and other branches of business occupying the attention, the making of pails and tubs, has been allowed to pass from the Community.

#### THE MANUFACTURE OF CLOTH.

The making of cloth in 1787 was almost wholly the work of hand cards, hand looms and the cloth was sheared with hand shears. In 1809 a machine was invented for shearing the cloth and this was accepted as a great step in advance of what had been. Hand looms continued to be used for many years.

#### SADDLE AND HARNESS MAKING.

This occupation was followed for some years, and was to the Society quite a profitable business. But at the commencement of the present century the use of saddles became so greatly diminished, that in a few years the business was wholly laid aside. One horse wagons were quite universally introduced, so that the making and repairing of harnesses became quite an active branch.

#### BRASS AND TIN WORK.

The principal articles manufactured of brass were sleeve buttons. These were made in two parts, and attached by a chain. These were largely used at the wristbands of the shirts. Some were made of polished brass and others were covered with cloth.

Shoe buckles were used to fasten the shoes instead of strings.

Knee buckles were used to secure the legs of the breeches at the knee, but on the introduction of pantaloons, the buckles passed out of date.

Stock buckles were also made and used to fasten the stock at the rear of the neck. Various kinds of harness buckles were also made of brass, and the sale of all these articles was for some years a satisfactory source of income. The Society made and repaired most of their own tin ware, although some articles manufactured of brass or tin they purchased as they did many other goods.

#### CARPENTERING.

This should be considered as one of the domestic branches and from the origin of the Society has been of great value. In the construction of buildings and in the multiplicity of jobs from necessity and for convenience, it has been one of the greatest blessings of the order. In the early years when the work on a building began, individuals from one or more Societies would assist till the job was completed. This obviated the necessity of employing any hired help. As this volunteer work was reciprocal, all the Societies were equally benefited as occasion offered. At this date the workmen had

but few tools and these were mostly of an inferior quality.

In 1813 a great improvement was accepted by the introduction of a buzz or circular saw. A large amount of work was now done in the mill with a saw running by water power, which was a great relief to the workman who had till now used his hand saw for this same purpose.

Planing machines, for the smoothing of boards and timber were introduced in the year 18— and have proved to be of great value to the workman. At the time of the organization of the Society, few buildings were on the place, and those were not as well adapted as they should have been for required purposes. Many were subjected to much inconvenience on account of the limited accommodations that could be afforded them. So soon, however, as they accumulated sufficient funds, they began to accommodate themselves with better buildings, both for dwellings and for workshops. In all this work they studied a rigid economy, in size and manner of finish, trusting that a future day would allow them to do much better.

Sometimes from lack of experience they increased the expense and amount of labor on a building by making a curb or hip roof instead of a gable roof. This, however, was the custom of this part of the country and on this account generally adopted. The halls of these buildings were quite narrow and the stairs very steep, in order to economize the room as much as possible. Very few of these first buildings were ever painted, as that was considered superfluous, and for many years

after the custom had been introduced, only the best dwellings were allowed to have a coat of paint.

All the buildings made previous to 1805 were very plain. The halls and rooms and all stairways were very contracted, and on the outside no jets to the eaves, nor any trimmings about the doors were permitted. Since the above date there has been a gradual change and in 1850 not a building was left that had not undergone some change in its construction. In this change a great many improvements were made, both for convenience and in the general appearance. The roofs, of all these first buildings were covered with shingles, while many since 1810 have been covered with tin or with slate. The Brethren's shop three stories in height, was built of brick in the year 1826. The Trustee's Office was built of brick, in 1827.

The meeting house that was built when the Society was organized, was removed from its place and a much larger building occupies the ground. The present structure is 80x65 ft. and has a round roof covered with tin. The roof was formed by arches of long planks, bent to a circle of about forty feet radius. The inside is one entire room, having a height of twenty-three feet.

Attached to the south end is a building of 35x27 ft. and three stories high. The first loft was for the accommodation of the Society when they came to Church, and the second and third lofts were furnished for the Ministry and used as their dwelling.

The family dwelling was 80x60 ft. and three stories high, above the base-

ment. It contained twenty dwelling rooms, and in addition a large number of halls, closets and permanent cases for drawers and cupboards. This building was destroyed by fire in the year 18—.

The foundations of many of the buildings were made of natural faced stone, while others were made of sawed stone.

Wagon making and wheel and reel making have been carried on to some extent from the first, for home use, and more or less for sale. Our first wagons and trucks were all furnished with wooden axles, but these finally gave place to those made of iron.

(TO BE CONTINUED.)

#### EARNEST MEDITATION.

ADALINE WELLS.

WHILE thinking of our most beautiful gospel relation, many sweet memories are called forth, of happy times and of many instances of true parental care by those who were my tutors and gospel parents.

In obedience to their counsel I found comfort and peace. There are many places and conditions which we must pass through, where we might falter by the way, if we are without the aid of those who are our best friends.

The way of the pure is the only one in which we can overcome the enemy of our souls; and may we, in the trials of our daily life, unfalteringly stand the test and be able to say and feel, "Not my will, but thine O God."

It is the little trials we meet that will prove us. Can I love those who,

I think, do not love me? And yet we must learn to bear and forbear and try to do as we wish others to do by us. This is the gospel of the cross, and it teaches us to curb our selfish nature and live for the higher life; having an open and justified conscience before God and man. While in this state of mind we may be sure of the promise of our Heavenly Father, "I will never leave thee, nor forsake thee."

Through an experience of many years I have known this precious promise to be true, and can say as one in the Bible has testified, "I have been young, and now I am old: yet have I not seen the righteous forsaken, nor his seed begging bread." Psa. xxxvii., 25.

I would ask those who are now young, in our Zion home to meditate upon this subject. What motive could any one have in consecrating his whole life to God and his people; enduring tribulation and sacrifice, if not to do good to humanity, and offer to others that which God has so abundantly provided for us? Indeed, this must be the only motive.

All are subject to temptations and to the desire for self-pleasure, or the pleasures of a worldly life; but the blessing which we have found in the life of righteousness, we want that others should share with us.

We feel as did king David, when he said, "O God, thou hast taught me from my youth; and I have declared thy wondrous works, and now, O God, forsake me not, until I have declared thy strength unto this generation, and thy power, and loving-kindness to everyone that is to come." Psa. lxxi., 17.

*Union Village, O.*

[Contributed by G. B. Avery.]

THE DEAD SOUL.

I DREAMED such a horrible dream last night,  
It smote me through with a cold affright,  
And would not go with the dawning light  
like other lies;

For in dreams men often meet a guess,  
Or a wandering thought in bodily dress,  
A visible "No" or a tangible "Yes"  
to some dim surmise.

What was the horrible thing I dreamed?  
I met a man—or a man he seemed,  
As the noonday sunlight over him streamed,  
till, thrilled with dread,

I saw when my soul looked his soul through.  
As only in dreams a soul can do,  
That, though brains and body lived and grew,  
His soul was dead.

Yes, there he stood, a creature indeed,  
That could walk and talk and drink and feed,  
And add up figures, and write and read,  
And work and wed—

And all with automatic neatness,  
Smiling even with studied sweetness,  
And quite enjoying life's completeness,  
The life he led.

Till at last as I saw him standing there,  
With never a hope and never a care,  
His dead soul set in a stony stare,

"Poor soul," I said,  
"And wilt thou never feel again  
Divinest joy, most God-like pain,  
Love in which self is lost and slain?

Art thou quite dead?

And then in my pity I cried aloud,  
"O give to this poor dead soul a shroud,  
And hide him away from the living crowd  
In some narrow bed—

Oh, merciful heaven, give him a grave,  
Or send some fire that will cleanse and save  
And quicken again the soul that God gave,  
The soul that's dead!"

*Selected.*

◆◆◆  
O heart of gratitude! the spot, where every  
virtue smiles,  
The garden where God's loving grace, life's  
weariness beguiles.—M. J. A.

Weed thy own garden with diligence.

AS WE SOW, SO SHALL WE REAP.

ABRAHAM PERKINS.

EXTRAORDINARY are the mercies of God and abundant are the evidences that our earth teems with his goodness. Realizing as I do the crowning work of God with man, which is to culminate in the perfect redemption of the soul from all that is earthly and sensual, a resurrection from dead works to a life in Christ, a virgin character, I feel the necessity of ever keeping in view my Christian call and mission.

For me as an individual, and for our body as a Christian sect, a large field is open both for spiritual and physical labor, requiring much sacrifice; and as scripturally taught, and as exemplified in fruits, we reap what we sow in all the labors of life. If we sow to the flesh, we shall of the flesh produce the fruits thereof, fruits of the fall, emanations derived from elements as they exist in ourselves, fruits of corruption. While if we sow to the spirit, our reward is eternal life; we reap a harvest of divine excellence, a fruitage more than human, unmistakable proofs of the veritable truth of the promises of the Most High.

Although we are commanded to judge no man, yet by the fruits of humanity, humanity is known, and character is comprehended by that which is daily cropping out in life. If our strength and powers are given on the animal plane, though much good wheat may be the product of our field, of a character praise-worthy and distinguishable in the Christ life, yet evidence is clear that the conspicuous and most prolific crops of that field

are tares, which have flourished and cumber the ground for the want of proper cultivation of the soil.

As in the natural order, so in the spiritual,—there is a garden within ourselves to be dug about and fed with the salt of the spirit, that it may grow good fruit and produce spiritual outcomes. However great and impressive may be the call of God to the soul, however favorable the opportunities for Christian life, however extraordinary and bountiful the ministrations from the heavens to man, or however much he hath cried, Lord, Lord, prophesied in his name and done wonderful works, if ultimately found a worker of iniquity, his sentence must be the declaration of the Savior pronounced upon the foolish man,—“I never knew you; depart from me.” While on the other hand, those who have taken upon them the yoke of Christ and faithfully borne it, who have learned of him to be meek and lowly in heart, his promise is,—“Come unto me and ye shall find rest unto your souls; for my yoke is easy and my burden is light.”

*Enfield, N. H.*

**AN OPEN LETTER TO THE ADVANCED REFORMERS OF THE WORLD.**

*HAMILTON DE GRAW.*

In a review of Bellamy's “*Looking Backward*,” the life (to be) unfoldment of the race is thus consummated in the following facts, and who will say they are not possible of realization:

- Abolition of Wage Slavery.
- ” Private Property.

” ” Money.  
” ” Poverty.  
” ” War.  
” ” The Legal Fraternity.  
” ” Taxes.  
” ” The Jury System, and the establishment of the social equality of the sexes, of Communism and the perfect enjoyment of life, liberty and the pursuit of happiness by every human soul.

Now do you realize that in this barbaric age there is a people who have realized (as far as the moral and spiritual evolution of humanity will permit) the facts that Bellamy in his “*Civilization of the Twentieth Century*” has foreseen? We do not wish to toot our own horn but to prove to the world what has been accomplished.

We have abolished poverty. There are no rich, no poor in a Shaker Community. All enjoy the benefits of life equally. We have abolished War; will not under any circumstances take up arms against our fellow men. Our testimony in that regard has been very plain and decided.

We have abolished private property. The brotherhood of man is an accomplished fact with us. We have abolished wage slavery. True, we employ some that are not members of our Communities to work for wages; and the sentiment is growing among us to dispense with hired labor entirely, and some of our Communities have already done so. As for the legal fraternity, we try to avoid the use of them as much as possible. In all the affairs of life woman stands the equal and co-worker with man. It could not be otherwise, as our organization was first conceived and brought forth by woman—one that

we look upon as one of the most illuminated and spiritual minds that has been produced on this planet for centuries.

As we believe with Pope, that man has a higher destiny than "to propagate and rot," so a virgin life is the basic principle on which our Community rests. We draw our recruits from the generative plane of life, and as a consequence take what is presented; or in other words we dip our net into the great sea of humanity and gather good, bad and indifferent; they must necessarily be sifted and those who have evolved the higher life enough to comprehend our principles, remain to swell the ranks of progressive thinkers, while the balance return to the sea from which they came.

Our testimony to the world is to have fewer and better children through a higher parentage. Bellamy takes a very optimistic view of [the transition from the crude condition of society of the present era to the social and economic society of the Twentieth Century and in his "Looking Backward" predicts that it will come without strife or bloodshed; let us hope so.

Fellow workers in the field of Advance Thought, we as religious Communists present the foregoing facts for your candid and unbiased consideration trusting that viewed in the same light, and actuated by the same spirit that has prompted your investigations into the causes and remedies for the woes that are the effect of false conditions that are at present afflicting human society, you will see that we have pursued a course consistent with the highest dictates of reason. And to those who have felt the call of the spirit to come up and out of the rudimentary sphere of existence, to you we ask a closer

communion of spirit, and make an earnest appeal to help bear aloft the banner of truth and purity that sin-sick souls may know where there is a haven of rest, where the grim phantoms of their former lives like shadows are fleeing away before the brightness of the latter day, and a knowledge of the truth and beauty of the higher life will be an abiding substance in the souls of our resurrected humanity.

Let us all work for the attainment of that ideal life for only by labor can it be realized. Your friend in the cause of truth and progress.

Sonyea, N. Y.

◆◆◆

*Why Instrumental music should not be used in our spiritual meetings for worship among Believers.*

DANIEL OFFORD.

1. BECAUSE all instruments are soulless machines, and, to introduce them into our spiritual worship, would have, with us, as with the outside churches, a decided tendency to a dead formality.

2. Because, in a large degree it would prevent the exercise of the lesser abilities that are needed, and which would die if there were no opportunity of exercising them.

3. In a Believer's meeting, every soul should be reached; touched by the Holy Spirit; this is often done through the medium of song, rendered by the unscientific singer, because such singer has a soul, and is in union with the Heavens; and by opening his mouth in song, opens the spiritual avenues whereby all are blest.

4. Because it would tend to build

up the pride of the player, and the ambition of the few singers, which had better be mortified, even by unscientific singing, than to grow proud in the House of God.

5. Because instrumental music is, in every way, inferior to vocal music.

6. God is only worshiped in spirit, and in truth. Vocal music, rendered by soul cultured human beings, breathes the spirit of truth which others can feel, while instrumental music covers imperfections which should be revealed.

7. There is no objection to music, the most perfect that science can give, being sung in our meetings, think it might be profitable to the whole congregation to listen, provided the singers were in a Gospel travel, under the influence of our pure and holy faith, which mortifies the worldly elements of pride, ambition, and vain glory. But, if the singers are not consecrated to the Gospel Cause, and pride and vanity are not under a good degree of mortification, it were better to exercise in a gift of shaking, than to listen to such singing; it would be more profitable.

8. Because Believers should be transformed from the world, especially in the form, and manner, pertaining to the worship of God.

*Mt. Lebanon, N. Y.*

♦♦♦

#### LIVE NOT FOR SELF.

*MARIA STEEVER.*

LIVE not for self; Ah! God requires  
Thine all to Him be given:  
The heart's emotions and desires,  
Should rise in prayer to heaven.

Live not for self, while others need  
The good that you may do;  
They as a slender bending reed,  
In hope may lean on you.

Live not for self; too often lies  
Deep buried in the heart,  
Some hidden anguish that defies,  
The strength of will to part.

Live not for self; can we with-hold  
The talent we possess?

Or stand with feeling stern and cold,  
Without a heart to bless?

Live not for self; for love is thine  
To show in deeds of worth,  
That will with precious life divine  
Lift weary souls from earth.

Those who with watching, toil and care,  
Grow weary in the strife,  
Shall bless the hearts that help them bear  
The chastening ills of life.

Each brother true, and sister dear,  
Should loving aid receive;  
Those kindly words which bless and cheer,  
And burdened hearts relieve.

Angelic then be our employ;  
Our spirits sweet and calm,  
Shall fill life's golden cup with joy,  
And pour love's healing balm.

Then not in thought for self alone,  
Shall prayer's incense arise,  
But that our hearts may blend in one,  
Through noble sacrifice.

*Mt. Lebanon, N. Y.*

♦♦♦

#### Right Direction of Mind, and its greatest Progress.

E. P. SEESTER.

The first step we have to take, to make any progress at all in the right direction of mind, as I view it, is well to come down from the high plane of nature, from the lofty hills of pride and vain-glory, we have to feel as little children, who know nothing and have to learn much. If a man thinks he knows it all and is able to do everything

it will prevent him to enlarge his mind, to be benefited by the knowledge of others. In fact the really great and wise men and women of all ages, those who have been bright stars to enlighten the people, giving every branch of science and art a new start and great improvement, these are the most humble and meek, feeling that they only know very little. Because acquiring knowledge, they perceive what an immense field of information there is before them to cultivate their minds. Beethoven, the great composer of music, who has been a bright star in the world of music, said on his deathbed : "Now I begin to see what can be done in music." He had a great misfortune to bear, being deaf, all around him were delighted through his compositions, while he himself, being surrounded by a gloomy silence could not enjoy the fruits of his labors. Milton, the great poet, was blind ; he dictated his sublime poem, "Paradise Lost," to his daughter. Newton, the great astronomer, who traced the stars in their courses in the heavens, discovering new stars and planets, testified feeling himself as a little child, just beginning to learn. Such great and noble minds ascended a great elevation on the mountain of knowledge, but this gave them only a better idea of the loftiness of the summit.

We may progress, progress greatly perhaps in every branch of science, art and literature, we may be very learned, heaping learning upon learning, and yet not be in the right direction of mind. If we are unable to make a proper and immediate use of our knowledge, all the time spent to obtain so much knowledge, is lost and it will prove useless, a dead weight that weighs us down to

earth, to earthly elements. Yea, the very things we have taken so much pains to acquire will prove a hindrance, an encumbrance to the mind to make progress in the right direction, a useful and honorable member of society. There are many who have drank deep from out the fountain of science, but in the most common actions of life they are entirely ignorant, in their sphere of action, or discussing with them sublime subjects, yea, there they are masters of the field, displaying a powerful intellect. But, ah ! if the rough storms of life throw them out of their common course, if they meet misfortunes and are obliged to work (which is a great blessing) with their hands to obtain a livelihood, what use, what benefit is for them all their learning ? They know everything except how to use their hands how to make themselves useful. Spencer, (Henry) the great Educator of the people, urges that the girls shall be taught at school the different household duties, and the boys one or another trade according to their taste.

In the Middle-Ages great attention was paid to the development of the body, at the neglect of the mind, and at present the mind is developed, crammed full of knowledge, at the expense of the body. However I believe the best knowledge is well, how to serve God, if I know this and bring it into practice in my everyday life, carry it out in my daily deportment, I shall be useful to all around me.

We have received in some measure talents, some many, others less, not all are bright suns, but there are planets and moons, that receive their light from the sun ; God in his Wisdom has chosen comparatively a few men and

women, and prepared them to shine as bright stars and to diffuse their rays of light all around them for the delight, comfort and benefit of their fellow beings. We are responsible for the talents God has blessed us with, we must use them well and in God's service and for his glory, doing all the good we can.

Voltaire, the French poet and philosopher, was a bright, shining light, but he was an infidel, an unbeliever, mocking and rendering ridiculous all that is sacred to the sincere and devoted heart. With his extraordinary talents and eloquence he did much harm to many, who found their only hope and consolation in the Christian religion, while on the other hand if he had used his talents in the right direction, he might have been a blessing to many. And besides him there are many, blessed with many gifts, but using them wrongly, and giving away to their carnal appetites, sinking deep in sin and becoming so many devils of darkness, while they could and should have been angels of light. I pray God that I may be able to keep my holy Faith, not to make ship-wreck of my faith in God and his gospel of salvation, that I may be able to do God's will and what is well-pleasing in his sight, that I may gain purity of heart, and purity of mind. By so doing I shall become more and more worthy of the manifold blessings with which I am surrounded. If I bend my whole soul to know how to serve, how to please, how to love God, and carry this into effect, certainly I shall not leave any room in my mind for evil thoughts, but God will send ministering angels to minister to the needs of my soul, to teach me how to overcome sin in myself, to build me up, to guide and

direct me in the way of holiness, to protect me from harm, to shield me from my own evil, wicked and perverse nature.

Sonyea, N. Y.

MT. LERANON, N. Y. Mar. 1890.

BELOVED ELDER HENRY:—The readers of the "MANIFESTO" may be interested to know more of "the Ballston Shaker," as some in that vicinity are disposed to call her; while she very wisely accepts the name, we are pleased to introduce her to you as our Gospel Sister, Sophia Wayne.

Three years previous to her uniting with Believer's testimony she was an earnest investigator of the faith, and when convinced that it was right for her to obey it, she did so without hesitation; and the seed fell into a good and honest heart. Prior to this, she belonged to the high Church of England and was thoroughly imbued with its tenets; though of later years her eyes were opened to see that true religion was not to be found within the pale of the Church, and that a more perfect form of Christianity was needed; this she partially found in the Swedenborgian doctrine, which prepared her for a superior life in the resurrection Order. When brought in contact with the simple faith of the Gospel, she being thus prepared—drawn by the Father—was led to a work of repentance and confession, and this brought her into union with the Maternal Spirit; through this baptism she now receives spiritual gifts.

Circumstances beyond control prevent her being gathered into the family, and consequently she belongs to the Novitiate class; and as she meets with op-

posing forces, is ministered unto in a remarkable and wonderful manner, very foreign from anything she ever before experienced. Hear what she says:

"While visiting at your home last Summer, I was kindly invited to join a company of Brethren and Sisters in their pleasant evening entertainment. At the close of the meeting, a dear Sister requested the prayers of the company for the new comer who had so lately been accepted as a member of their Order.

After my return, and while thinking of that kind request, a wish took possession of me, that I might in some way be influenced to receive a little of the power that led my chosen friends to compose verses in line, as they were constantly doing. The thoughts in my mind did not run in a spiritual current, but seemed all centered on Mt. Lebanon and its inmates. Then one night while thinking deeply of your mountain home and of things pertaining to its surroundings, I was surprised to find that my thoughts were forming into verse. I repeated them to myself several times, so as to retain them in my memory, and in the morning wrote them down. It was about the same time that I held conversations with our ministers, and I found to my sorrow that one *un-colleged learned heretic*, could not compete with three college bred Divines.

Then came your kind letter of comfort and advice, "to let such things alone, and if I held the faith steadfastly, it would be given me what to say."

From that time I found my power to write in verse was increasing, and what surprised me most was, that the very subjects which I had been advocating as my ideas of right were being given

to me in verse, via., those I call "Self Atonement" and "The Orthodox Resurrection."

That I am at times influenced by Believers' spirits may possibly be true. I know there is some other power at work besides my own. But I claim that these messages are sent to me on the spiritual telegraph from your mountain home; though I am a believer in spirit communication and may be a medium; that those lines I call "Atonement" should come to me in verse is to say the least, rather strange. I was thinking on that subject, and how I had been told by our Minister that there was no other name given under heaven whereby we can be saved but that of Jesus; this thought came to me. Jesus took on our humanity; was tempted like unto us; he retired to the wilderness and there fought against the tempter by prayer and fasting. Now, if that was not self-atonement I do not know what is. But our orthodox clergy tell us that Jesus was, and is God; if so, why did he pray "My God, why hast thou forsaken me?" If Jesus was God and born entirely perfect, wherefore his temptation; and if created with an impossibility of committing sin, whence his glory? In regard to a belief of the resurrection of the body, that belief of itself is of minor importance unless it is joined to a belief in a general wholesale day of judgment; then we must protest, for it is calling into question the righteousness of the Supreme Ruler.

The orthodox creed allows but two places for the spirits abode after leaving this earth; one, the extreme of happiness, the other the entire reverse. We are also taught that we are not to be

judged until the general resurrection day, and then Christ is to judge us. We must then naturally suppose that some are allowed to be in glory for perhaps thousands of centuries, while others are in extreme anguish, and this without being judged to see if they were worthy of glory or punishment. Then after centuries on centuries have passed, we are to be called out of our separate places; we must come back to earth; find the old body again, get into it as best we can and come to Christ for our judgment; or, come to be told whether his Father—the Mighty Ruler of the universe—had possibly made a mistake, by letting some live so long in supreme happiness, and others in misery, without according them a judgment. I do not wonder that those who are taught such a doctrine, fear and tremble at the idea of meeting such a Judge.

And we might well ask these faithless Shepherds the meaning of the beautiful words, "In my Father's house are many mansions." I cannot go to Church to hear our heavenly Father's name traduced, and to be taught that while some are allowed to go direct into the presence of God, others are doomed to eternal misery. If our God is thought to be so stern and unrelenting, whence came the Christ Spirit that would not break a bruised reed; and the command to Peter to forgive not only "until seven times, but until seventy times seven? Is the servant greater than his Master?

I never again can adopt the orthodox Church faith which allows Ministers and members alike, to live in the works of generation, in idleness and luxury, and conforming to the fashions and vanities of this wicked world. Though a lone passenger in a frail barque I am as-

sured of my union in spirit to the body of Christ in his Second Appearing, and of the prayers of all my chosen people; this is my hope and the anchor of my soul."

Further comments are not needed; as long as one soul can be touched by the power of conviction, and come under the baptism of the Christ heavens, there is hope for the race and a joy for the future Zion of God.

In love that knows no shadow of turning, I am happy to be your Gospel Sister,

ANNA WHITE.

#### ECCLESIASTICAL CONTENTIONS.

SOPHIA WAYNE.

WHAT means this news of all these great conventions

Of ministers, to settle Church contentions,

That grow from time to time;

Do they not know that all the creeds of man  
Cannot destroy the great Creator's plan?

He works by laws divine.

Then what's the use of making such pretense  
Of numerous creeds not having common

sense,

Why not remain in peace?

For other ministers will have *their* say,  
And so it will go on from day to day,

And strife will never cease.

For Presbyterians claim that their elect,  
Are only those who really may expect

To be the good and true.

The Baptists claim immersion is the plan,  
Through *it* must come the saving power of  
man,

And nothing else will do.

The Episcopalians tell us that we must  
Return to earth to seek our forms in dust,

Till Gabriel's trump shall sound.

We may live gaily till our latest hour,  
We then must claim the all-awaking power

To gain the happy ground.

The Roman Catholics give their people hope,  
Providing, that they venerate the Pope,  
As one divinely born.

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Oh ye who claim to practice Christian deeds,  
What need have you to follow senseless  
creeds  
That are but empty sounds?  
Why should you try to judge the Ruling  
Power?  
How will you feel when in the latest hour  
You find yourselves mistaken?  
Learn to rely on Him who reigns above,  
Know that his judgments are combined with  
love,  
His laws cannot be shaken.  
*We know* the loving Mother of our faith,  
And trust Her mercy in the hour of death,  
And feel we are assured  
That if we earn that hope, we'll surely find  
A judgment just, with pitying love combined,  
And heaven will be secured.  
Then let us leave contention as a blight,  
To those who argue that the wrong is right,  
And follow senseless creed;  
Adopt the glorious faith so good and true :  
Our conscience tells us what we ought to do,  
And that is all we need.  
For we are taught that by the golden law  
We gain our passage to the happy shore,  
To mingle with the blest.  
O trust the righteous One who reigns above :  
Remember heaven's first laws are those of  
love,  
Then all your fears will rest.

*Ballston Spa. Sar. Co., N. Y.*

[Contributed by Louisa Greene.]

#### RETROSPECTION.

DAY is done, and the dusky night  
Is brooding o'er hill and lea,  
Ten thousand stars are in the sky,  
Ten thousand in the sea.  
As the shades of twilight deepen,  
And the night steals slowly on,  
I am borne on memory's pinion  
To the day forever gone.  
Sad memories of by-gone years  
Come thronging thick and fast,  
Familiar faces,—those I loved,  
Start from the shadowy past,  
And every little joy I knew  
In childhood's happy day,

Seems like a thing of yesterday,  
Though long since passed away.

Yet 'tis not all of life to live,  
Not all of death to die,  
Death opes the mystic gates of life,  
Blest immortality.  
Hope is the star that guides us on  
In all life's joys and woes,  
And hope and faith will point us still  
To Heaven, at its close.

*Selected.*

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#### To the memory of LUCINA McDANIELS.

*KATIE BOYLE.*

In silence we look on her cold face of clay ;  
The spirit God lent for a time now has fled.  
Mother Earth ope's her arms her own to  
receive  
But the soul still lives when all else is dead.  
Her path did not lie amid roses alone,  
For sometimes it traversed where dark wa-  
ters roll ;  
And over rough moatains she wended her  
way,  
In quest of that kingdom the promised abode.  
At last she's attained to that haven of rest  
She has merited by her strict faithfulness  
To the Father's command to do his good will  
That she might reign with him in full right-  
eousness.

Released now from bondage to reign with the  
just  
Who've gained full redemption o'er death  
and the grave ;  
And sings the sweet Anthem of freedom and  
love,  
To God the redeemer who doth the soul save.  
*Mt. Lebanon, N. Y.*

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We've drank the cup of sorrow  
In many days past by,  
Why not the cup of pleasure  
Now swift the seasons fly ?  
Yea, quaff the inner blessing  
Which is parental love  
Unseen as the ethereal  
But felt as powers above.—*M. Whitcher.*

**THE MANIFESTO.**  
MAY, 1890.

OFFICE OF PUBLICATION.

THE MANIFESTO is published by the "UNITED SOCIETY OF BELIEVERS" on the first of each month, and is the only work issued regularly by the COMMUNITY. Its aim is to furnish a plain and simple statement of the religious views of the ORDER and to inculcate the spirit of righteousness.

All communications should be addressed to

HENRY C. BLINN,  
EAST CANTERBURY, MER. CO., N. H.

**TERMS.**

One copy per year, postage paid,	.75
" " six months, "	.40
Send for sample copy, free.	

ENTERED at the Post Office at East Canterbury, N. H., as second-class matter.

**Editorial.**

In the presentation of our religious views, and the order of life which the acceptance of those views has wrought out, we think we are doing only our reasonable duty. As God has blessed us in the choice manifestation of his holy spirit to see a "better way" by which we may, as his children, accomplish more good upon the earth by living in harmony with this revealed light, our duty is clearly set forth.

The simplicity of religion becomes, at once, the beauty of religion, and presents that spiritual adorning which one may honorably covet, and to obtain it may with propriety "sell all" and purchase the treasure, which

moth and rust cannot corrupt. We need not enter into controversy upon the right way or even the best way to maintain a relation with God, or upon what may or may not belong to the Christian church.

A satisfactory solution to the point in question would be very difficult to reach if sought for in this manner, as it is quite likely to open those "gates" through which even the worldly-wise would not elect to pass.

Do we think that those are condemned who do not choose to accept our religious belief?

It is not our province to condemn anyone. Condemnation arises from neglect of duty. If God gives us light that we may walk more uprightly, that we may have a better government over our language, or that we may be better able to help the erring, we must fall under the condemnation of our own conscience if we fail to accept God's gift and use it to our best advantage.

In this as in everything that pertains to this life, we must have time to learn, righteousness does not fly through the air as does the pappus of the thistle in mid-summer, it is something to be wrought out in the life. It was a special mission of the prophet to his people, as he would save them from falling into wrong, to urge them to "learn to do well," and an essential preliminary step to this commendable condition was to "cease to do evil." Those who do

not accept and live to their highest possibilities as representatives of moral attainment are quite unworthy of the name of man, and must be placed in that class to whom Jesus referred when he said they are "condemned already."

It may be very commendable to regard the advice of Paul as he says, "Let every man be fully persuaded in his own mind," and "Let not him that eateth despise him that eateth not. Rom., xiv. The same rule is quite as applicable to those who think they have a possession a phase of religious truth. If they are fully persuaded that it is of God and that it is leading them from wrong to right, it is certainly worthy of their whole interest and care.

Are we saved?

A person is saved only so far as he enters into the life of Christ. An essential test was given to the disciples, "If ye love me ye will keep my commandments," and the willing obedience in keeping these commandments, determines, at once, how much one is saved from the sins of the world, from the sins of his own life, and the course that must be adopted in order to secure the promised inheritance. To talk of salvation before one has even turned his face toward the Kingdom of God is quite like those who cried, Lord, Lord, and for that amount of outward demonstration, anticipated a reward in the Kingdom of God.

## NOTES ABOUT HOME.

### Mt. Lebanon, N. Y.

April 6, 1890.

HAD the "Notes about Home" been introduced to the MANIFESTO a few months earlier, we too might have reported at that time, present home repair; of debris removed, roads straightened, and other improvements about our Dwelling, made by young and interested hands. But the end is not yet, and when proposed equal improvements are made about our Office and its environs, we shall be happy to report. We look at the notes carefully wishing to add a new item, but in vain. Our experiences are common to all with the exception of no La Grippe. The physicians of Europe say it was hard to tell where La Grippe ended, and where panic began. If the disease visited us it was contemporaneous with its appearance in Europe, and before we knew enough to dread it. Our neat wire street fence, with its black and white gates, has been standing eighteen years. The maple shade trees by the roadside were set, from fifteen to thirty years ago; but the telephone poles on both sides of the street, (more useful than ornamental) are of recent date.

We are patiently waiting for the "Village Improvement Board" to organize and run a good foot path through our beautiful village. We are fortunate in being connected with the family on each side by such, but further than this we cannot report; and the children coming to school must—"tramp through mud," and then lose several days during a term, for the want of a decent path.

The anxiety for an ice harvest has been a matter of interest the winter past, but nothing has been said of the harvest of pleasure anxiously waited for by the "wee small folk," who thought snow and ice came because they "prayed for sliding;" and like the ice gatherers they laid aside all duties possible, to attend to it as long as a slide was to be had; and were rewarded with robust health and rosy cheeks. In the middle of January one of the Brethren gathered some trailing arbutus, and after keeping it in water for a few days, the buds opened as fresh as in May and

brought happy thoughts of an eternal bloom, to the bedside of a dying Sister. Branches from a deciduous flowering shrub were also broken off in mid-winter, which have not only grown leaves in water, but produced a perfect bloom. When reading of "the bees in the chimney," we are reminded how necessary it is, that to carry out the full purpose of our religious Community life we must

"Make home a hive where all beautiful feelings  
Shall cluster like bees and their honey-dew bring,  
Make it a temple of holy revelations  
And love its bright angel with shadowy wing."

We are glad to see an increasing interest in the Bible questions. The number of answers has increased from sixty to ninety. One important selected promise in the last number we find omitted. It is indeed pleasant when the labor of life has been arduous yet satisfactory, to think of rest; but if we are living, active workers spiritually, we do not seek this. All we ask is a privilege to work, while so much labor is needed; and imbued with this thought, six of us choose as the most comforting of our Savior's promises "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you."

#### Center Family.

We closed our school on the 22nd inst. The teacher, Elder Calvin Reed has been unwell recently from indigestion and heart difficulty. We hope for his speedy recovery.

Have finished our wood business it being all split, housed and piled in good shape.

We are now awaiting the spring season in which plowing and sowing the garden and field seeds will be in order, so that we may have something by and by to nourish these bodies of ours and make them strong to enable us to do good to the household of faith.

March No., of MANIFESTO contains some excellent articles, among which I wish to name, Sister Anna B. Goepper's and Mary L. Wilson's, bearing on subjects of vital interest to the young and rising generation, and all concerned in the well-being of Society.

Our young people are much interested in Sabbath day bible lessons and Monday evening Lyceum. We think and hope both may be productive of good and prove a blessing to all concerned. T. Rayson.

#### North Family.

April, 11.

We have for several weeks been preparing for spring. Have filled our wood-house and are anxious for the weather to enable us to put in crops.

The roads and foot-paths through our Village have been, and are in a very bad condition. We certainly should do something to make them better.

We have recently taken two boys from near Fortress Monroe Va., this adds a treasure of life to the external and enables us to keep in a training condition. One thing I am quite satisfied about; that fine houses with all modern conveniences do not make people any more contented, or more willing to bear the cross. I sometimes think they may incline us to be more at ease in Zion.

In passing through New York city recently, it was distressing to witness the great gulf between the high and the low, the rich and the poor. There must be something radically wrong in the laws and system of government that permits of such extremes between man and his fellows all claiming to be the children of the one Heavenly Father. Until this system is changed I have very little hope of a religious revival that will fill our homes with earnest, unselfish, truth-loving souls. In kindest love,

DANIEL OFFORD.

#### Hancock, Mass.

The mild winter sent the ice hunters into this section. Some of them located their works about a mile from us on the shores of the Richmond Lake and the good Sisters provided them with food. At one time we had thirty men and ten horses as boarders. We fed and lodged them as best we could.

Your Sisters in Canterbury would hardly been able to have kept those tubs of butter if they had a four weeks call from such a company.

The company makes a liberal compensation for all favors, and the ice business it is thought, will bring an increase into this section of \$500 000 and the laboring class get a good share of it. The company at Richmond Lake cut some one hundred thousand tons. For six weeks there has been two and three

hundred teams drawing ice from the Onota and Pontookuc Lakes which are six miles from our Village.

I. Lawson.

### Enfield, Conn.

"We feel the balmy breeze of May,  
Soft blowing down the grassy way."

We should fill the hours with some worthy object in view, for they seem to fly as if on the wings of the wind. Mental, physical and spiritual activity is the source of happiness. Duty is the watchword.

Farm and garden work begins to press. A good garden is the gem of the farm. The more it is cultivated the better. We should have good seed to plant. Good seed is the basis of success, and we cannot afford to have any but the best. There is more than one way of doing things, and it may be that there is a better one than ours. If so, it is right to learn it. We should aim to make less acres produce more, and with less work. Wood ashes are excellent for all soils deficient in potash. The difficulty is to get enough of them.

No matter about the fine points of hens if the egg basket shows that they are all right. Good care is the best hen-doctor. Put sitting hens in quiet, dark places, away from disturbance.

D. Orcutt.

### Canterbury, N. H.

BELOVED ELDER HENRY:—We greet you with "How beautiful upon the mountains are the feet of him that bringeth good tidings."

We open with this most appropriate of texts, in noting items about home, present month, in reference to the call upon our Society of Beloved Elder Giles B. Avery and Eldress Harriet Bullard, so widely known as members of the Order of the Central Ministry of Mt. Lebanon. They came to us the 4th. inst. via. Harvard and left for Enfield, N. H., the 10th.

It hardly seems good taste to eulogize these special God-sent messengers, and surely no better taste to be silent over this season of blessing. Other persons and events are eulogized and pass into history. Not so this occasion, the pure presence and soul-

cheering ministrations of spiritual love and confidence in God through these loved ones will live forever in the hearts of those who have "ears to hear" and hearts to retain the seed sown.

We saw and felt that their staff was the rod and their crown the cross, yet we were blest and reconciled to take our portion of both the rod and the cross.

As a result of their co-operation, Elder H. C. Blinn resigns the office of minister over the Societies of Canterbury and Enfield and assumes the Eldership of our Church Family, William Briggs associate. Br. J. S. Kaime succeeds Elder Henry in the Ministry. The Brethren who have carried burdens as Elders in the Church, Benjamin H. Smith and Alexander Y. Cochran are appointed as Trustees of the Church retaining Elder J. S. Kaime as special counsellor.

How satisfactory, when, at the call of the "Good Shepherds," hearts and hands are for better, purer and more acceptable service. In this spirit we find our faithful Brethren assuming new duties, in which they are sustained and blessed by those who have witnessed and appreciated past consecrated. May our messenger, beloved Ministry, convey to you the thanks of a grateful people. Our table is still spread with the choice fruits of the spirit from Brethren and Sisters of Enfield, N. H., as represented by beloved Elder Abraham Perkins and Br. John Bradford. Surely the Lord hath remembered us and his comfort is round about us. More than welcome are such angel visitants and we trust other Gospel friends may come and "do likewise." We thought to speak of a devotional religious service held during your absence of more than usual interest, but lest we call forth the whispered reminder "Be brief" will simply add that the maple harvest closed with the satisfactory result of over five hundred gallons prepared syrup.

Spring advances timidly. We would suggest that she be allowed a free, liberal reign, for we covet the re-appearance of early vegetables as potatoes were taken from our garden the first week in June, 1889.

God bless our gardeners and farmers, and hasten our crops. We prefer them ere they are made into flesh, as we do the water into wine.

**Enfield, N. H.**

THE robins are selecting their homes among the maple trees in the old church lane just opposite our windows, which presages, that before many weeks elapse, the goddess of Spring shall bestow her mantle of green, on mountain and valley, making our home a veritable paradise, in-as-much as local scenery is requisite in accomplishing this end.

Surely, with the revivifying of all external things, every active soul, will make new resolves, "to be good and do good," thus forming for the mind also a fresh adorning.

(We sisters) from East to West, from North to South, know that with this season of the year, comes the much needed, much dreaded, (by some) house-cleaning, and right here, let me whisper a word of caution to my companions, whom I might presume to teach in this line. Have we learned a wiser, safer way to house-clean than that practised by our sainted predecessors, of turning everything up side down at the outset, taking out windows when the weather is unsuitable, and thus inviting the grim angel by taking sudden colds? Let us, judiciously, care for the degree of health we are blessed with, and add to our stock if possible, for health is a priceless treasure.

Our sugar harvest was rather above the average, not more barrels of sap, but a greater percentage of the sugar producing element in a given quantity of liquid, if any one wishes to study cause and effect, this is a practical question; what causes this difference?

We are pleased to say that we have been blessed with a visit from the Central Ministry. They were to us angel Ministers of the good things of God's Kingdom. In mental vision, we could see, Beloved Elder Daniel, and Eldress Ann, so well do we know their parental anxiety for every branch of the household. May they be comfortable in health, for a long time yet, to bless those who come under their influence is our prayer, which is not a selfish one. E. B.

**Alfred, Me.**

BELOVED ELDER HENRY:—We "Down Easters" could but commiserate our Brethren in New York, in their scramble for ice. While reading their pitiful story a company

from New York were housing from our pond, blocks of crystal coldness eighteen to twenty inches thick. They finished cutting the 2nd. inst., having housed, altogether, over 40,000 tons.

In answer to Br. Daniel's Sabbath query, we would say: If only those who have so far consecrated soul and body as to be able to make their "labor worship," go beyond the bounds prescribed by Moses, there would be but little danger of desecrating the Sabbath. But I fear the "unprogressed humanity," who need the Sabbath to aid in curbing the selfishness of their natures, would include the larger number among Believers, as well as among the children of this world. Then comes the query, How far Br. Daniel and the minority are obligated to set us an example of Sabbath keeping that will be safe for us to follow.

Winter continues to "linger in the lap of Spring." The ground this 10th. of April is white with snow, which suits us no better than it does the robins.

The young Brethren have finished sawing the wood, notwithstanding, every other day was stormy, and are now busy splitting the same. "Hands at work, and hearts to God," —I hope may ever be their motto.

From our past Winter's experience, we would pray to be delivered from any more "open winters." The old-fashioned kind with its there or four feet of snow, and plenty of Zero weather is so much more healthy.

J. B. V.

**Groveland, N. Y.**

WHEN all other subjects fail,  
We're sure the weather will prevail;  
There is of it a boundless source  
To live we must have it, of course.

For thirty-one days March has followed in the ways and by-ways of its three distinguished predecessors. December, January and February, distinguished for what?

Not for ice and not for snow,  
Not for wint'ry storms we know,  
But for absence of Jack Frost,  
March has many a rough road crossed.

Through the timely suggestion of Elder Alexander, several barrels of water were poured on the pond during the ice formation, which resulted in the yielding of ice to the

thickness of three and one-half to four inches. The morning of the tenth ult. was the most fortunate for harvesting it. We secured at that time nearly twenty tons of clear solid ice; the work had to be performed rapidly, for as the sun rose higher its rays grew hotter, diminishing perceptibly the work of previous days. So ended at noon (of the same day) our ice harvest for this Spring. Could we have looked into the future far enough to have seen what the weather for a day would have been, we should have made wiser calculations, and dedicated Sunday for one of the days for gathering ice, but we did not foresee, so instead of gathering ice, we gathered together and went to meeting, and ever since have been lamenting over "spilled milk," or rather we should have said lamenting over thawed ice. If the Summer's cold equals the Winter's heat we may find sufficient opportunity during the coming season to furnish ice for another winter.

While many of our neighbors and friends far and near have been harboring "Russian Grippe" for the past three months, we at Groveland Liv. Co., N. Y., have escaped it in every form. Not one case of the despised Grippe has been known in our Society.

Here is one of the wonderful advantages Groveland climate has over many other portions of this vast planet. Let all who value good health locate in this town.

For of all the climates man may test  
Groveland atmosphere's the best,  
From East to West, from North to South,  
In time of flood, or time of drouth  
'Tis ever healthful, restful here.  
For that Elixir called Good Cheer  
Drives in the distance ills and woes,  
And in its stead good health it shows.  
Twill mind and body and spirits renew,  
Dear Editor, please just try it, will you?

With our newly authorized gardener Br. Jerome Garvey we have no fears of going hungry for the delicious fruits and vegetables he is now arranging and devising to raise for home disposal. Old Egypt can never boast of such perfect leeks and onions as our young resolute garden manager will produce. With Excelsior for his motto we shall look for unheard of wonders to be developed from the "Vegetable Kingdom" sometime in the far away, or near at hand future.

Our School closed its Winter term on the 27th. ult. No. of scholars recorded, 18. Punctuality, regular attendance, good order, and thoroughness in all lessons have been the leading characteristics of the school.

Wishing all the readers and non-readers of the MANIFESTO, and readers of every other good and perfect work a "Happy April first," we will close our talks with you for this month and next May we will tell you more about home surroundings, more about what we have left untold this time. In the interim we shall think of you all, and wish for you all much health and happiness. G. D. G.

#### Union Village, Ohio.

DEAR ELDER HENRY;—On Friday night April 11th, our wood-house containing an oil room and two other rooms for agricultural instruments was burned, together with a garden house standing about a rod south of it and separated by a wagon road. The wood-house was 90 feet long by 22½ wide. The garden-house was 18 by 18, and two stories; both frame buildings. The wood-house stood 54 feet south of, and parallel with our dwelling-house and the miracle of all miracles is, how we saved our dwelling. The whole roof seemed covered with blazing cinders, and the belfry burned, and cinders flew over to our Brickshop 8 rods to the North and set the roof on fire, and yet we saved both buildings. The Center and North Brethren and Sisters, Ministry and all were soon on the ground and for three or four hours we fought the ghastly foe and finally arrested his ravages. The fire commenced about two o'clock in the morning and was subdued about five A. M. Our good Brethren and Sisters from the Center and North, remained with us, drying up inundated rooms and halls carrying in the furniture, bedding &c., which was carried into the street until we were all tidied up once more and for their love and sympathy so practically demonstrated we say God bless them all. Also, it would be wrong to fail in giving just and righteous credit to our hired friends for their almost super-human exertions in saving us from temporal ruin. I can say in truth if it had not been for the assistance of the hired help from our own,

and Center and North families our whole premises would have gone down before the devouring element. If the property had been their own they could not have exerted themselves more to save it.

Finally, as Eldress Adaline said to me, the next morning, "We still have a beautiful home" and that is so many fold better than it might have been, that we feel able "to raise a tax on our calamity" and feel thankful for this sweet Home and the blessings left to us. The damage done to our Dwelling House will amount perhaps to fifty dollars fully covered by insurance. Happening to be flush of water, the wet winter and spring which we complained of so much, was the very thing that saved us, for all our exertions would have been futile without an immense amount of that grateful element.

The fire is a profound and inscrutable mystery. No one can tell how it came.

We planted a patch of early potatoes last Friday. The Center family are planting four or five hundred young apple trees and some cherry and plum trees, to make up the deficit, caused by the Cyclone. We are about to plant some cherry trees; and already have several hundred apple trees. Now dear Elder Henry this is about the best we can do in the way of tidings this time. Love to all. Pray for us. O. C. H.

April 2.

#### South Union, Ky.

I am happy in saying, the fruit was not all killed on the sixth ult., when the mercury dropped to 12 degrees. It so happened that some of the peach trees were not in full bloom. If Jack Frost will keep away, we may have some peaches. The apples and small fruit had but little injury.

Wheat badly killed, but may sprout from the roots and give a half crop. The most astonishing thing in this neck, of the woods, is the large number of birds, of various kinds, that seek repose at night in our evergreens, especially in the yard occupied by the dwelling of the Ministry. Not only hundreds but thousands have made a business of retiring here through the month of March. Black birds out-number the others, and I was surprised to see some six or eight varieties of birds enter the same trees.

The mocking birds were obliged to leave, and go to the hedges, to a more retired place, where no one would disturb them; They all seemed to enjoy their berths in quietness and friendship.

April 5.

I have just been mowing the Meeting House yard. [Pretty good for a man that is 82 years of age. Ed.—] I now hasten to my writing desk to say that "the Farmers were more scared than hurt." They now inform me that the wheat is but little injured and promises an average crop.

H. L. E.

#### Pleasant Hill, Ky.

If our wheat crop was not killed it is supposed to be badly injured.

The wheat fields look rich and yellow, and ready for the sickle.

Peaches have met the same fate.

N. D. B.

#### Mt. Lebanon, South Family.

We have repaired the bridge going to Chair rooms. Are going to build a new shed on the wood house and take away the remains of old one. We have just been eating some shad, so you see all are not vegetarians as yet. We are all well.—S. A. C.

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#### The Bible Class.

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ANSWERS to Bible Question No. 6, published in APRIL MANIFESTO.

Which are the two wisest proverbs?

Number of writers from Mt. Lebanon, N. Y., 27: Canterbury, N. H., 21: Enfield, Conn., 8: Hancock, Mass., 5: Groveland, 4: Pleasant Hill, 11, and Gloucester, 1.

Prov. xv., 1, has 20.

A soft answer turneth away wrath, but grievous words stir up anger.

Prov. iv., 28, has 12.

Keep thy heart with all diligence for out of it are the issues of life.

Prov. xvi., 32, has 12.

He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.

Prov. xi., 24, has 11.

There is that scattereth and yet increas-

eth, and there is that withholdeth more than is meat, and attendeth to poverty.

Prov. xxii., 1, has 10.

A good name is rather to be chosen than great riches, and loving favor rather than silver and gold.

Prov. i., 10, has 5.

My son, if sinners entice thee, consent thou not.

Prov. iv., 7, has 5.

Wisdom is the principle thing, therefore get wisdom, and with all thy gettings get understanding.

Prov. xvi., 16 has 4.

How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

Prov. viii., 11, has 3.

For wisdom is better far than rubies, but all the things that may be desired are not to be compared to it.

Prov. xxv., 11, has 3.

A word fitly spoken is like apples of gold in baskets of silver.

#### BIBLE QUESTION. No. 7.

Which is the most joyous Psalm?

#### APPETITE VS. REASON.

It is said that the conquering hero in the battle with appetite, is superior in courage to one who can walk with unfaltering tread to the stake, or face the cannon's mouth.

We listen with astonishment and disgust to the oft-repeated story of the weak-minded inebriate, clinging to the cup, when he knows that utter ruin of both soul and body is the result; yet how little we think that an equally overpowering foe, is our assailant in a depraved and excessively indulged appetite.

When we hear the remark, "I know such food is unhealthy, but I like it and must eat it," can we not class the temptation of eater and drinker together, and wonder where the difference lies, when the weight of self-denial, is in the balance. "Let no man call himself free, who is a slave to any passion," are the words of one of earth's noblemen, and if one passion can lead us, why may not another, if the reins are not within our own grasp.  
—*Lily Lupin.*

SONYE, N. Y., FEB. 13, 1890.

DEAR MANIFESTO:—I thought I would write you a short letter. I came among Believers August 10, 1889 and like it here very much.

I go to meeting every Sabbath-day, and also to Bible class every Wednesday evening, both of which I never fail to enjoy.

I tried to answer a few questions in the November number of the MANIFESTO.

I will now close. From your friend,

SEWARD J. PARKS.

SONYE, N. Y., FEB. 4, 1890.

DEAR EDITOR:—I thought I would write something about our home. Our school is in session now. There are twelve pupils who attend—seven boys and five girls.

We also have a Bible class and our teacher has given us some questions from the Old Testament for us to search out the answers. One of our questions is, "What ancient King used the dromedary for a mail-carrier?" I will not tell the answer for perhaps some other little girl would like to answer it.

Our regular lessons are in the book of Acts.

JENNIE WELLS.

#### LIFE.

MARTHA J. ANDERSON.

O Life, thou breath of the vast Oversoul,  
And pulse of creation's innermost heart.  
Dreaming I wonder, and waking, I start,  
To know I am part of the infinite whole.  
Glorious lessons thy pages unroll;  
Increasing knowledge thy true laws impart;  
Upward like newly fledged bird I would dart,  
Inspired to attain thy loftiest goal.  
God's gift, existence immortal and free,  
I prize thee, I bless thee, forever and ay!  
Heaven's mirrored delights are pictured in  
thee

Perfection outreaching perfection's day  
For soul knows no shadow or blight of  
decay,  
When God is the life-spring and hope of its  
way.

*Mt. Lebanon, N. Y.*

"If denied the victor's meed  
Thou shalt not lack the toiler's pay."—

ENFIELD, Ct. 1890.

**DEAR CHILDREN:**—“Fear God and keep his commandments.” The true fear of God is not to be understood in the sense of terror nor slavish dread. Good people possess the true fear of God, but the bad do not. The true fear of God is perfectly consistent with true love; you can cherish this fear, and yet love God, as did Jesus and the Apostles. “The fear of the Lord is the beginning of wisdom.” It is the highest kind of wisdom. Job’s language agrees precisely with this: “Behold, the fear of the Lord, *that* is wisdom, and to depart from evil, is understanding.” The fear of the Lord is to hate evil, and those who do this will have great spiritual prosperity. “Wisdom is profitable to direct.”

“With conscience clear, you have no fear.” Where humility is there is wisdom. Humility is a beautiful ornament, and very much you need it. Be early wise and shun the pitfalls of sin. Strive for the crown unfading. In wisdom’s path ever abide, spotless, blameless, purified. Guard your virtue as the “pearl of great price.” Only by unremitting watchfulness can your innocence be protected. You often feel the greatest security when you are in the greatest danger. Watch and pray, day by day. Better acknowledge your faults than try to conceal them. Improve the flying moments and your lives will be filled with good deeds.

What saintly characters you meet as you journey along! Walk in their footsteps. So live that others may imitate your example and be virtuous.

The making the best use of the talent you have, instead of wasting time in sighing for what you have not, is wisdom in the highest degree. Think of the parable of the talents. How frequently the beautiful lesson is verified. To those who improve the one little talent will other talents be given. What an easy lesson to learn.

“Little by little, a wise youth said,  
As each day more wisdom he stored in his  
Little by little in virtue he grew, [head.  
Learning each day to be pure and true.”

Your Brother,

DANIEL ORCUTT.

## Juvenile.

SONYE, N. Y., MAR. 2, 1890.

**BELOVED ELDER HENRY:**—We wish you to know how much we all prize the MANIFESTO. Surely all Believers ought to feel grateful to our Editor and all the willing hands who aid in its publication. It is a welcome visitor to our home, and we think it grows better and better.

Observing that sometimes there are letters from the children printed in the MANIFESTO, we submit to your judgment, three short letters written by some of our children. The writers are only eleven and twelve years of age, and these are their first efforts in this line, and should you not deem them worthy of a place, we can try again, and not feel hard about it.

The month of March has come in with a little snow, and we may possibly have some ice yet. We find that the peach buds are not all destroyed, but they probably will be, if we now have weather cold enough to make ice.

Kindly accept the love of Groveland Brethren and Sisters. Remember us in love to all your Order.

Yours sincerely,  
ELLA E. WINSHIP.

SONYE, N. Y., FEB. 2, 1890.

**DEAR EDITOR:**—I thought that you would like to know that I tried to answer some of the Bible questions that were in the MANIFESTO. I answered seven of them.

I have been very much interested in reading the children’s letters in the MANIFESTO.

Every week the boys and girls learn verses to repeat in our Bible Class. Before we repeat our verses our teachers go through the whole lesson and ask us questions upon it.

We are studying the book of Acts. One of our teachers has given us a question to study upon, it is, “What King built him an ivory house?” Bible questions are very interesting because there is usually some beautiful story connected with them.

LENA M. SOULE.

CHARITY bears a humble mind.

## WAITING AND WATCHING.

"For behold your reward is great in heaven." — LUKE VI. 23.

MT. LEBANON, N. Y.

The musical score consists of two staves of music. The top staff uses a treble clef and common time (indicated by '8'). The bottom staff uses a bass clef and common time (indicated by '8'). The lyrics are integrated into the music, appearing below the notes. The first section of lyrics is:

1. There are beau - ti - ful an-gels just o - ver the way, Who're waiting and watch -  
 2. They are joy - ful - ly do - ing the will of the Lord; They've passed the dark val -  
 3. Oh, the glo - ri - ous banks by the riv - er of life Are wa-tered a - fresh

The second section of lyrics continues on the second staff:

ing for me. Their mu - si - cal ca dence now floats on the air, As I long  
 ley of tears; They acknowledge His goodness, the pow'r of His word, As the proof  
 by its flow; It is winding its way thro' the val - ley of love; To that beau -

for the home of the free. } Waiting, Watching, They are wait-ing and watch -  
 of His love re - ap - pears. } ti - ful place I would go,

ing for me. Wait-ing, Watching, they are waiting and watching for me.

## Books and Papers.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH for April has in its Contents a portrait of Andrew Carnegie the successful manufacturer; A Letter to the British Medical Journal; Notable people of the Day, No. 30; Studies from Lavater; Practical Phrenology; Sketches of Phrenological Biography; Child Culture; Science of Health; Notes in Science and Industry, etc., etc. Fowler & Wells Co., 775 Broadway, N. Y.

THE JOURNAL OF HYGEIO THERAPY has in its Contents for April, Signs of the Medical Times; Calisthenics, No. 2; A Prepared Body; Anti-Vaccination Department; Vaccination; Department of Horticulture; Farm Life for the Young; Raspberry Culture; The care of Grapevines; Editorial Department: The Most Exhausting Labor; Miscellaneous Department; The Undesirability of Flesh Meat, No. 1, etc., etc. Published by Dr. T. V. Gifford & Co., Kokomo, Ind.

THE PHILADELPHIA MUSICAL JOURNAL for April, has in its Contents the portrait of Clara E. Thoms the distinguished pianist; Love of Music; Educational Comments; Local Musical Notes; Life in a Church Choir; Open Questions; Nasal Breathing in Singing; The Violin; Educational Department; Musical News, etc., etc. Gould & Woolley, 1416 Chestnut St., Philadelphia, Pa.

WE see how Jonathan Edwards was taught by his father to look upon men as naturally very wicked. The lad saw the opposition to his father; he heard the many quarrels in the surrounding churches discussed; he beheld the sensuality and drunkenness of the town; while he noted the comparatively slight moral effects of his father's fiery preaching; and naturally he came to think the world a very wicked place and the natural man a very fiend. In that parsonage-home, where total depravity was used to explain all actual and imaginary sins, where the comparative

failure of a gloomy theology was attributed to the native wickedness of the heart, what could such a lad think except that men are indeed by nature vile and miserable wretches? And this gloom of Calvinism which shadowed Jonathan Edward's boyhood was intensified by the prevailing mood of feverish superstition, fostered by the monotony and hardships of that pioneer life and by the constant fear of the Indians, whose ravages Windsor Farmers felt for many years. There is no richer soil for the growth of superstitions than the constant dread of the cruel redskins, under which those early settlers lived,—a fact which has been too little taken into account in treating of the delusions of New England; a fact also which only those who have had experience in a similar situation can fully appreciate.

*From "Jonathan Edwards," by Rev. Joseph H. Crooker, in NEW ENGLAND MAGAZINE for April.*

PRAYING and sinning will<sup>not</sup> work together. If you keep on sinning, you will quit praying. You cannot run both of these trains on the same track.

## Deaths.

George Shurlburg, at Pleasant Hill, Ky., March 15, 1890. Age 63 years.

Brother George was a member of the East Family, and was a quiet, devoted brother. He was born in Sweden. N. D. B.

Ella Cherry, at South Union, Ky., March 17, 1890. Age 35 years.

Sister Ella had been with us but a short time, and yet was a promising Believer.

H. L. E.

John Ross, at Center Family, Union Village, O., March 19, 1890. Age 65 years.

Brother John entered the Society in 1874, and has been a useful and devoted member.

C. C.

John Fox, at North Family, East Canterbury, N. H., March 29, 1890. Age 70 yrs.

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## Gläubige im zweiten Erscheinen Christi.

### Lehrung für Fragesteller.

Folgende kurze Anweisung wurde verfaßt zum besseren Verständniß aller, die unsere Regeln und Einrichtungen kennen lernen wollen. — Weitere Auskunft erhält jedes Mitglied der Gesellschaft.

1. Die Form der Verwaltung in der Gesellschaft ist angemessen den verschiedenen Einrichtungen, aus welchen sie besteht; die Vollmacht entspringt aus dem gegenseitigen Vertrauen und Glauben der Mitglieder.

2. Die um Aufnahme Ersuchenden müssen im religiösen Glauben der Gesellschaft gründlich unterrichtet werden, so wie auch von den Pflichten und Obliegenheiten der Mitglieder. — Die Mitgliedschaft ist eine freiwillige Widmung der Seele und des Körpers für die edlen Grundsätze, nach welchen die Gesellschaft gehalten wird.

3. Alle, welche sich bei uns aufhalten, und alle, die uns besuchen, um Aufklärung erhalten, werden sich nach den Regeln der Gesellschaft richten.

4. Einem gläubigen Ehemanne oder Chefrau ist es nicht gestattet, sich von der unglaublichen Chehalte zu trennen, ausgenommen nach gegenseitiger oder gesetzlicher Vereinbarung.

5. Eltern, die Mitglieder werden, mögen die Obhut ihrer Kinder behalten. Minderjährige werden nie in die Gesellschaft aufgenommen, ausgenommen auf Ersuchen oder Einwilligung jener, die gesetzliches Recht auf sie haben.

6. Keine körperliche Strafe wird in der Verwaltung der Gesellschaft gebilligt, ebensowenig wird äußerliche Gewalt an eine vernünftige Person geübt.

7. Kinder, die in die Gesellschaft auf-

genommen werden, erhalten eine Erziehung die der allgemeinen Verwaltung angemessen ist.

8. Probemitglieder mögen das gesetzliche Eigentumrecht ihres Vermögens behalten, jedoch werden die Zinsen davon dem Nutzen der Gesellschaft gewidmet, bis sie aus freiem Willen und mit Einwilligung der Verwalter besagtes Eigentum der Unterstützung der Familie widmen, bei der sie sich aufhalten.

9. Die Gesellschaft wird nicht verantwortlich sein für Schulden, welche Personen machen, bevor sie Mitglieder werden.

10. Eine Person, welche Mitglied zu werden wünscht, muß allen gerechten und gesetzlichen Aufforderungen vorher gerecht werden.

11. Wir erwarten von Personen, welche Aufnahme in unserem Heim suchen, daß sie nach mehr Wahrheit und Licht suchen; daher ist es ein wichtiger Grundsatz in der Shaker-Gemeinde, ein Sünden-Bekenntniß zu Gott in Anwesenheit eines Zeugen abzulegen.

12. Um als Brüder und Schwestern im Glauben Christi zu leben, können wir keine Privat-Correspondenz halten; — Alle Mittheilungen, die von der Familie geschickt oder erhalten werden, ob gedruckt oder geschrieben, werden dem Rathe der Altesten in der Familie unterworfen.

13. Die leitende Autorität der Gesellschaft ruht in den Händen einer "Ministry," die aus zwei Brüdern und zwei Schwestern besteht. Außerdem werden Alteste (Elders) und Verwalter (Trustees) bestimmt.

Diese Regeln bestimmen die allgemeine Verwaltung der Gesellschaft in allen ihren Abteilungen.

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